

**AFTER
DEATH
WHAT?
THIS PAPER
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

NUMBER 228

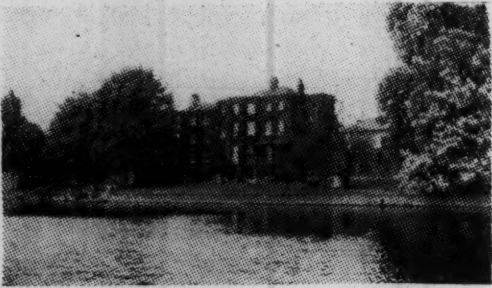
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HANDS ACROSS THE SEA



Psychic Observer

"St. Albans," Hampton-on-Thames, Middlesex,
Riverside Home of "Winifred Graham."

Noted English Authoress



Winifred Graham

About Wallace Mansford, The Theosophical Society, Poets, Color, Cats, "Familiar Spirits," "Magic, Folklore, "Fear Fortress" . . . you will enjoy it! Ed.

By **Winifred Graham**

When I write for the *Psychic Observer*, I feel as if I were stretching out a long arm and shaking hands with its many readers across the sea. This pleasant sensation seems to bring me so near to the great family in Spiritualism that we who share these beliefs can call ourselves brothers and sisters! The *Psychic Observer* helps to bind us together, since it circulates truths and gives facts of future existence to comfort millions in this large family circle.

A spiritualist who had been told by his Doctor he had only a short time to live, was asked by a friend if he feared death? "Why should I?" he replied, "I've been getting ready for it all my life!"

"Bridging Two Worlds"

He regarded the material sphere as just a stage on the road to another one. It would be well if we all tried to emulate his philosophic attitude, for he believed in "traveling light," unburdened by doubts or fears of life's uncertain journey.

I recently met *Wallace Mansford*, the author of "Bridging Two Worlds," a very spiritual book in three volumes, with a foreword by *Mrs. Champion de Crespigny*. He was brought to call on us by *Miss Kathleen Polson*, the Lady President of "The Richmond Theosophical Society," herself an ardent Spiritualist.

Mr. Mansford is intensely interested in poetry and so it is not surprising that so many famous poets on *The Other Side* have sent him messages through mediums. He told us of his occult experiences and how the poets whom he admired with all the fervor of his own poetic nature, had controlled him.

Controlled by Byron

The Poetry Society asked him to represent them in Greece and place a wreath on the tomb of *Rupert Brooks*, when the Prime Minister of Greece, *His Excellency Venizelos*, unveiled the memorial to Brooks and to Immortal Poetry. Although it happened in April, 1931, *Mr. Mansford* will never forget when he stood up to make his speech, that Byron himself took possession of his lips and gave the address.

This first amazing experience, which he had never for one moment expected, has been emulated since by other poets following Byron's lead. *Tennyson, Elroy Fle-*

ker, Keats and Shelley, only to name a few, have honored *Mr. Mansford* by using him to voice fresh messages to the world.

These poet entities evidently find him an easy and willing medium, and I am sure they love him, for he has certainly given his heart to them! Of poetical and somewhat fragile appearance, one feels he has such sensitivity that it is easy to believe his spirit friends are always round him and delight to use him as a vehicle for their expression.

Color Selections

He said our riverside home—"St. Albans," gave him a sense of peace and restfulness, soothing to the soul in these trying times of austerity, turmoil and uncertainty. On reading my article which appeared in *The Psychic Observer* of June 25th, 1947, entitled: "The Color of Things," he declared his belief that everyone is influenced by color or the lack of it, though they may not be aware of the fact.

He feels, since the climate of Britain is so often grey, color is particularly necessary to raise our vibrations and for those who cannot sleep well, he advises purple decorations in their bedroom as being definitely helpful.

Miss Polson told us when we talked of color that she had frequently sat with a medium, controlled by an American Indian Guide, who taught the circle much about healing and said each disease had its own spiritual color. I can well believe this, because my late Father has told me in automatic writing that color has a definite influence on the spirit.

"Heavy mourning," he wrote, "should not be worn for those happy ones who have come to their Eternal Home."

I was rather amused at his adding: "It is a pity when older people begin to lose interest in their

(Continued on Page 4, Col. 1)

CHARLES FOSTER - Beacon Light of Modern Spiritualism In The Victorian Age

He gave private seances to *The Duke of Wellington, Robert Browning, Tennyson, Abraham Lincoln, Andrew Johnson, Jay Gould, Walt Whitman, General Sheridan* and a host of Others.

Luther Colby, Noted Editor of Spiritualist Journal "Banner of Light," Knew Foster.

BY

Warren Chandler

The Understanding Friend

Charles Foster was one of the most remarkable men of his generation. He was widely known and highly respected. To thousands of intelligent men and women, both here and abroad, he was a voice from the Eternal World.

Foster possessed an amazing variety of spirit-powers. Each one was superbly developed. His ability to describe spirit forms and give tests of spirit identity was truly marvelous.

People almost worshipped *Foster's* mysterious power. Before the fascinating mystery of his heavenly-telegraph class distinctions in England were completely swept away. Learned men bowed in its presence. His unbelievable power was something mightier than position, wealth, or even death itself.

A Test Medium

In 1873, "The Boston Herald," had this to say of *Foster*: "The spirits may not have any part in the wonderful things done by *Foster*, the medium, but any man who sees his performances and thinks they are done by any sort of jugglery is an idiot of the most hopeless kind."

In the March 30th, 1872, issue of "Woodhull and Claflin's Weekly," *Foster's* announcement of his work appears in this manner:

"Immortality demonstrated by *Charles H. Foster*, Test Medium. A future life clearly proved to eyes and ears by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with the dead, either for advice or to test the truth that we live again, can do so by applying at 16 East Twelfth Street, New York City. C. H. Foster."

Test Fox Sisters

Margaret Fox and *Charles Foster* were contemporary workers in the early fields of Spiritualism. In the March 30th, 1872, issue of "Woodhull and Claflin's Weekly," there is also this announcement of the work of *Mrs. Kane*, (*Margaret Fox*).

"Margaret Fox Kane, Test Medium, also Writing and Rapping

Medium, 169 East 23rd Street, New York City."

Foster's Private Life

Those who came to *Foster's* seances expecting to see him clad in a magician's robe of many colors with diamonds and crosses like the magi of old were always disappointed. At all of his seances *Foster* appeared in a plain, well tailored business suit.



Charles Foster
(N.Y.C.—1902)

His seance rooms were always handsomely furnished, sometimes even elaborately done . . . even so, there was never anything unusual or extraordinary about them in an Occult sense.

Knew Longfellow

Moreover, *Foster* was not an aesthetic looking man. He did not look or act like a medium. He appeared more like a well-to-do hotel owner or theatrical man.

Since he was seven he had been in close communion with the Spirit World. At the age of thirteen he became a recognized medium. He traveled throughout every state in the Union. He also visited Canada, Australia and England.

His light hearted and jovial manner won him a host of friends wherever he went. He was intimately acquainted with most of the prominent people of his day. Among his closest friends were *Henry Wadsworth Longfellow* and *Walt Whitman*.

Born Botanist

Though he was not a poet he was passionately fond of poetry. He was also deeply interested in music and flowers. Flowers were his hobby. He seemed to know intuitively the ancestry of every bud and blossom with which he came in contact.

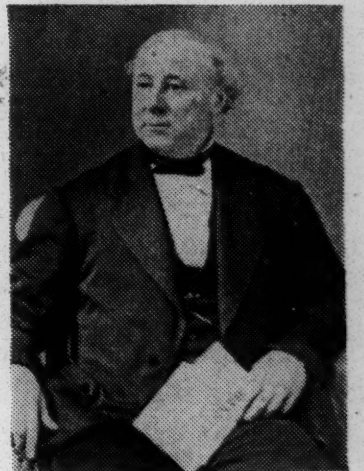
George C. Bartlett in his book, "The Salem Seer," (U. S. Book Co., N. Y.) says:

"He was a born botanist. During his lifetime he spent a small fortune in flowers. It seemed to be impossible for him to pass a florist's window, or a stand on the street where flowers were for sale, without purchasing. He almost daily sent them to his friends, and his apartments were always full of blossoms and their perfume."

Newspapers Herald Foster

In the "New York Daily Graphic," of October 24, 1874, one of

"Banner of Light" Editor
Sponsors Foster



Psychic Observer

Luther Colby, (1814-1894), editor of "Banner of Light," first issue published April 11th, 1857, by a firm bearing the title: "Luther Colby & Co."

Mr. Colby was one of the foremost Spiritualists . . . endorsing the mediumship of *Charles Foster*, whose funeral he attended — paying elaborate tribute to his life of service.

According to *John W. Day's* "Biographic Memorial of *Luther Colby*," spirit counsellors laid down for *Mr. Colby* his duties before taking up his task as editor of "The Banner of Light."

Through the mediumship of *Mrs. J. H. Conant*, *Mr. Colby* was told: "The Banner's chief effort should always be to emphasize the fact that the mission of Modern Spiritualism is not the Organization of a new sect, nor the special separation of its believers from the rest of the world by party lines, but rather to furnish a spiritual solvent, in which the existing forms of eschatological thought are to be saturated . . . illumination taking place of gloom as the result."

To the harmonious outworking of this ideal, *Mr. Colby* ever directed his energies.

the many write-ups of his work appeared. This account relates an incident which occurred in *Foster's* suite at the Old Continental Hotel on Broadway in New York. On this particular occasion a gentleman said:

"Foster, I don't believe in your humbug. Now you never saw or heard of me, and I will bet you twenty dollars that you can't tell my name; I want to test you."

"Twenty dollars," repeated *Foster*, "twenty dollars that I can't tell your name? Well, sir," putting his hand to his brow, "The spirit of your brother *Clement* tells me that your name is *Alexander B. Corcorane*."

Without a moment's hesitation the gentleman produced the twenty dollars from his wallet, picked up his hat and left. No further proof was necessary for him.

Foster Recognizes "Old Hickory"

One Sunday afternoon, a handsome woman, a *Mrs. Whitney*, was ushered into *Foster's* sitting room. From her velvet bag she took a lock of coarse hair wrapped carefully in white tissue paper. It looked almost like fine bristles. Holding it forward she asked *Foster* whose hair it was.

Reaching across the marble-topped table, *Foster* quietly held it in his hand for a second. Then he pressed it to his brow for a moment as he exclaimed: "By the eternal, this is *Andrew Jackson's* hair!"

Later developments proved that

(Continued on Page 9, Col. 1)

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FORM OF SERVICE NO. 3

For Funeral

See February 25th edition for complete "Marriage Service" and service for "Naming of Infants."

SPECIALLY COMPILED FOR SPIRITUALISTS

NOTE: This "Form of Service" has been adopted by the Newton Abbot Spiritualist Society, East Street, Newton Abbot, Devon, England. Years ago, it was published in pamphlet form.

FUNERAL SERVICE

These sentences to be said slowly and with pauses between—either on meeting cortege at church door and whilst walking to the platform, or from the rostrum.

Blessed are all who pass away in the knowledge of Infinite Intelligence; they rest from labor, and their works follow them.

Though we walk through the valley of the shadow of death, we need fear no evil; God is with us; His guidance and strength will comfort and sustain us to the journey's end.

We spend our years as a tale that is told; so soon passeth it away, and we are gone. But the Spirit endureth for ever—from life, through the many schools of learning, to its eternal home in the Divine Presence.

Eternal Life is our only refuge and strength; a very present help in trouble.

Hymn No.

Let us pray.

Eternal and ever-present God — in whom we live and move and have our being, we come to Thee in this solemn hour for strength, for help, and for consolation.

We know that Thou art ever directing all things to the fulfilment of Thy purposes; and we know that Thy Love is manifesting through all the varied experiences of life; yet is our faith weak—our knowledge imperfect.

Grant unto us, we pray Thee, that larger vision of Thy Love—that greater understanding of Thy purpose, which shall enable us to say that, whether we live, or whether we die, we are Thine. Help us to realize that death is the gateway of life.

Thou has taken our brother (sister) from the sorrows and weariness of this imperfect life, into the rest and joy of the more perfect life beyond. We thank Thee.

And we pray that Thou wilt send to him (her) Thy Ministers of Light to strengthen and encourage him (her) in the new life upon which he (she) is now entering.

May he (she) awaken among the smiling faces of the friends who have gone before; and may that reunion be indeed a glad welcome to the Harvest Home of Thy Love.

Grant that the bonds of affection, interrupted by death's cold hand, may be cemented anew in that land where partings need never separate, and together may they climb the heights of Spiritual endeavor, until they gain the reward of Spiritual attainment—Thy Light—Thy Love—aye, and Thy Power.

We send to him (her) our love, and may our thoughts help him (her) on the upward journey to the clearer atmosphere of Thy near Presence.

For those who have been bereaved of his (her) mortal form, we ask that the knowledge of Spiritual Verities which Thou has given them, may be a true and shining light to them in this dark hour. May they realize in very truth that their loss is his (her) gain, and in the realization of this may their sorrow be alleviated.

Knowing that the bonds of affection still unite them, may they not grieve as those without hope, but ever seek to strengthen those bonds by thoughts of love and kindness.

And may the knowledge that he (she) is progressing in Thy Heavenly Courts be to each one a stimulus — that the passing years, quickly bringing us all to The Great Adventure, may lift us and him (her), hand in hand, to the fuller realization of our Divine heritage.

Enable us all, we pray Thee, to make the most of each passing

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Warren Chandler



SOMEONE UNDERSTANDS

Modern medical science does wonder for us when we are ill in body. But the greatest suffering is not always physical. Many times it is in our hearts. When you are weary of the struggle, write to me. I will give you special individual help. Free Will Offerings only. (X-221)

WARREN CHANDLER

Suite 1216-A, 15 Park Row, New York 7, N.Y.

day; to sow those little seeds of service and kindness which will help to the establishment of Thy Kingdom on earth, and bring us that harvest of joy which alone can satisfy our souls through the eternity that is yet to be.

And to Thee do we give our grateful thanks for all the blessings and mercies Thou hast bestowed upon us; for the Light of the Truth Thou hast revealed to us; and for the Ministry of Angels Thou hast sent to help us in our pilgrimage.

And grant, O our Father God, that Thy Holy Spirit may inspire and teach us Thy Holy Will, so that, co-operating with Thee, our lives may reflect some rays of the Christ Life that alone can ultimately redeem humanity.

And to Thee would we render true worship and adoration in Spirit and in Truth, now and for evermore. Amen.

Reading.

If Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

If there be no resurrection of the dead, then is Christ not risen.

And if Christ be not risen, then is our preaching vain, and your faith also is vain.

For if the dead rise not, then is Christ not raised.

But some will say, HOW are the dead raised up? and with what body do they come?

Thou foolish one, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be; but God giveth it a body as it hath pleased Him, and to every seed his own body.

There are celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

So also is the resurrection of the dead. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.

For there is a natural body, and there is a spiritual body.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, but as we have borne the image of the earthly, we shall also bear the image of the heavenly.

For this corruptible MUST put on incorruption, and this mortal MUST put on immortality.

Then shall be brought to pass the saying that is written: Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; but the gift of God is eternal life.

And One said unto me: What are these that are arrayed in white robes? and whence came they?

And I said unto Him: Sir, Thou knowest.

And He said unto me: These are they which came out of great tribulation and have washed their robes and made them white by a life of loving service.

Therefore are they before the throne of God, and serve Him day and night in His Temple.

They shall hunger no more, neither thirst any more, neither shall the sun light on them; for the Divine Love which is in the midst of the Throne shall feed them, and lead them unto fountains of living waters. And God shall wipe away all tears from their eyes.

Hymn No.

Address.

My friends—On such occasions as this, I think Spiritualists have very much to be thankful for.

Instead of the vague hopes of a far-distant resurrection, instead of doubts and fears of the hereafter, or the still more depressing gloom which so many people associate with the grave, we have knowledge—not hope, but the certain knowledge, that our brother (sister) is not here. He (she) is risen.

A Father of Love who guides the destinies of nations yet marks the sparrow's fall, has seen fit to call him (her) within the veil to higher service, in a world of calmer opportunities than any that this world can offer.

For many years he (she) lived in the knowledge of Spiritual Realities, and now he (she) has gone to his (her) reward.

Our heart-felt sympathies go out to those who have been bereaved of his (her) physical presence; but for him (her) we need have no regrets.

We ardently wish him (her) God-speed, and we can faintly realize the welcome home that will be his (hers).

But for ourselves. What of the future?

I always think that the presence of death is pregnant with lessons for, and thoughts of, life.

We, in a few short months—or years at most, shall lie, even as our brother (sister) does.

Facing the unknown; or anticipating the glorious reality?

That is for us, each one, to determine.

It need not be the unknown, if we will but take advantage of the

(Continued on Page 10, Col. 3-4)

Rev. Joseph M. McWilliams, Dean of the Temple of Spiritual Science of Jersey City, New Jersey, for the past eighteen years, is now residing in Camp Cassadaga, Florida. Later Rev. McWilliams will establish a Temple of Spiritual Science in Florida of which he will continue to be the Dean.



(P-226) McWilliams

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Dr. L. R. Stone, 1617—21st St., N.W., Washington, D. C.

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Lyceum Banner Presented At St. Louis



Psychic Observer

The banner (above) was presented to State Spiritualist Association of Missouri by Mr. and Mrs. Robert Kroll, conductors of The Progressive Spiritualist Lyceum and Research Society of St. Louis, chartered by the S. S. A. of Missouri, Feb. 7th, 1946.

Under the Constitution and By-Laws of the S. S. A., this banner remains their property and is awarded, at its discretion, to any Lyceum each year as it sees fit.

The following letter (in part) was sent by Mr. Kroll to Rev. C. R. Curran, President of the S. S. A. of Missouri: "This banner is a gift, on behalf of our society, in loving memory of our late President Emeritus, James E. Stackelford . . . the creation of this banner and its presentation fulfills a promise made to Mr. Stackelford prior to the Golden Anniversary Convention . . . it is a legacy to the S. S. A. Lyceum Bureau."

The banner described: 20 inches by 30 inches; royal blue background, embroidered letters in gold; gold braid trimming, rope and tassels; 8 foot standard in two sections; heavy bronze casting for support in upright position; Sunflower emblem embroidered in silk; entire banner, background and lettering in heavy silk.

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(P-228)

Bhagwan Shri Ramana THE SAGE OF ARUNACHALA

BY
M. K. Spencer

Spiritual Healing Center, Coimbatore, India

When people go on pilgrimage, they do not mind the great hardships on the way. The force that impels them to such an action, which to a man of logic and reasoning would appear absurd and ridiculous, is faith.

It is this *inward light* that makes people deny the comforts of civilization and trek long distances in search of something that may satisfy their weary soul and body.

India, particularly is a land of saints and seers. To come in contact with *God-realized souls* is an essential part in the development of spiritual life. All religions emphasize the necessity of association with saintly souls and "*sitting at their feet*" to get inspiration for higher life.

Bhagwan Shri Ramana Maharishi is considered to be one of the greatest spiritual men of the world, today. India is singularly fortunate that it has produced, in the past saints and sages galore. The spiritual lustre of this country, in spite of the raid of western civilization which is materialistic in its conception, has not been dimmed in any way.

Early Life

Shri Ramana left his home at the early age of sixteen. He possessed only a small sum of money just sufficient to cover his third class railway fare from his native place to the village of *Arunachala*, famous for its temples and grandeur.

Even at his age, he was dissatisfied with the world. He proved a bad student in the school. He was often rebuked by his elders at home for giving no attention to his studies and idling away his time.

The boy, *Ramana*, seemed to be a misfit in the school. The walls of the classroom appeared to cramp his budding soul. He was aspiring and thirsting for something that would satisfy his zealotness for *Mother, God*.

"Man of Silence"

When he arrived at *Arunachala*, he was exhausted in body, no doubt, having tramped on foot the long distance from the nearest railway station to the village. But he was full of inward cheer and strength. The first words he gave utterance to, were:

"O Lord, obedient to Thy call
Have I come deserting all,
No boon I ask, no loss be-
moan,
Take me in and make me
Thine own."

He arrived at the temple, September 1896, and from that date, he has not moved from the village and the adjoining hills, which have a strange attraction for him. Being a man of silence he loves communion with the silent nature around him.

Jubilee Year

Unknown to the world, shrouded in a mountain cave, living alone, doing '*tapas*', wrapt in prayers and meditation, he has spent nearly his whole life in solitude and it is only now in the recent years, that the world has come to know of this great sage, who seemed to have realized God.

The fifty years' Jubilee of his stay at *Arunachala* was celebrated last year and we would invite students to read the Jubilee Souvenir Number containing articles written by eminent scholars and saintly souls of different

creeds and schools in regard to the God-realization of this silent man of *Arunachala*.

Simple Philosophy

Uneducated in the sense of our school education, uncultured in the sense that he had come in contact with scholars and had no scholastic achievements of any kind, this God-realized man like *Rama Krishna Paramhansa*, knows a great deal about the scriptures and speaks (when he is goaded) with the emphasis of a man who has realized *Truth* direct, without any contact with books, scholars, saints or sages.

He had not the guidance of even any guru. His own soul was the

"Read Paul Brunton's book: 'A Message From Arunachala.' The Hill of The Holy Beacon. This book (\$2.75) contains many receipts of great value which will aid YOU in preparing yourself for the battles of life in this modern age. Obtainable from Dale News, Inc., Lily Dale, N. Y."

guru. His craving for *God* was so great, that he apparently succeeded in rising above the barriers of body consciousness and ego consciousness. His philosophy is simple . . .

Ego Consciousness

Shri Ramana knows by experience that *Spirit is God* and *All is Spirit*. Self realization is the goal of life. We have not to reach it by an effort. All efforts are obstacles in the path. If we were to be carried away with this conception that *God* is something to be discovered, it is ignorance.

God is here, now. He is not to be discovered. If we identify *God* as something to be discovered, it means that *God* is not permanent, which is wrong. *God* is eternal imperishable. He is ever present.

God's seat is in the heart. If the heart is illumined, and the mind is turned inward, we shall cease to associate ourselves with the *Non-Self*. Our identification with the *Non-Self* is the barrier. *Non-Self* means body consciousness and ego consciousness.

God-Realization

Renunciation is the only method by which we can dis-associate from *Non-Self*. And what is renunciation? The secret of renunciation is non-attachment.

Whether man is a '*Sanyasin*' or a '*Grihastha*' (householder),

INDIA IN THE NEWS

ONE OF INDIA'S FOREMOST SPIRITUAL LEADERS
"THE SAGE OF ARUNACHALA"



Psychic Observer

THE SAGE OBLIVIOUS TO THE WORLD

Since the passing of *Mohandas Karamchand Gandhi*, the people of India must turn to hundreds of other Spiritual leaders in their midst. According to records, one of the most outstanding at this time is *Ramana 'Sage of Arunachala'* (above) whose spiritual wisdom and knowledge is the basis for Spencer's article beginning on this page.

whether he lives in a palace or a hut, in city or jungle he must understand that ego is the source of thought. It creates the body and the mind. Complete control of the body and the mind, is a *sine-qua-non* in the path of God-realization.

Bhagwan Says:

No change in one's environment is necessary. It is purely the inward attitude, firm resolve and complete surrender to *God*, that can bring God-realization. Surrender to *God* is feasible and by means of prayers and meditation and constant repetition of *God's* name—what we call '*japa*'—not in a mechanical manner but all the sincerity and knowledge of *God*.

Says *Bhagwan*. "It is your ignorance that identifies you with the *Non-Self*. It is your ignorance when you say that you have to realize the *Self*. You are the *Self*. Was there ever a time when you were not aware of that *Self*?"

It must be understood that perfect solitude of the mind is necessary to realize *God*. To speak in the words of *Bhagwan*: "There is no mind to control if the *Self* is realized. The *Self* shines forth when the mind vanishes. In the realized man, the mind may be active or inactive, the *Self* alone exists. For, the mind, body and the world are not separate from the *Self* and they can not remain apart from the *Self*."

"The *Self* is the Heart, *Self* illumined. Illumination arises from the heart and reaches the

brain, which is the seat of the mind. The world is seen with the mind; so you see the world by the reflected light of the *Self*. The world is perceived by an act of the mind. When the mind is illumined it is aware of the world; when it is not so illumined it is not aware of the world.

"If the mind is turned towards the Source of illumination, objective knowledge ceases and the *Self* alone shines in the heart."

How To See God

Bhagwan compares the mind to the moon, which shines at night only with the reflected light of the sun. When day breaks and the sun shines, no one wants the moon though it appears as a disc in the firmament.

To speak in the words of *Bhagwan*: "When it is dark, a lamp is necessary to give light. But when the sun has arisen, there is no need for the lamp; the objects are visible. And to see the sun, no lamp is necessary, it is enough if you turn your eyes towards the self-illuminous sun. Similarly with the mind to see the objects the light reflected from the mind is necessary. To see the heart, it is enough that the mind is turned towards it. Then the mind does not count and the heart is self-effulgent."

The question was humbly asked: "How to see *God*?" His reply was: "To see *God* is to be *God*."

When it was said "*God* is all pervasive." He replied, "There is no 'all' apart from *God* for Him to pervade. He alone is."

"Be Still"

Each one of us is a spark of *God*. The ignorant man identifies the ego with the *Non-Self*—the external objects. But if this tendency to identify the ego with the body and external things is destroyed; it becomes purified and gets back to its original source—*God*.

It is our ego that drags us to think "*I am doing this, I am doing that*." It is not the work that is the hindrance but the conception that it is "*I who am doing it and with me, the things would not have been done*."

That is the great barrier to God-realization. *God* knows fully well how to carry out His Plan of Life.

We have only to "*Be Still*." By stillness what *Bhagwan* means is: "*to destroy yourself*." The conception of separateness is the greatest ignorance. Life is one.

(Continued on Page 10, Col. 1)

U. S. A. Spiritualist Associations

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HANDS ACROSS THE SEA

(Continued from Page 1, Col. 2)

personal appearance, they should remember it is far more important than when they are young. To be a pleasing object to the eye is a kindness to everyone and not a worldly failing. I am sure many would think this a very unconventional message coming from the Other Side!"

Interesting Personalities

As a family, we were always unconventional and whether in the visible or invisible world, I am sure we keep the same traits of character. All he writes is so thoroughly human and his powerful spirit helps me in every walk of life. He speaks of death as most cheering and beautiful to look forward to and begs us all to await it with thrilling anticipation.

Miss Irene Dowling is another interesting person I met recently. She introduced herself on the telephone as the great-niece of that never to be forgotten national character, *Field Marshal Earl Roberts*, (V.C., K.G., K.P., P.C., G.C.B., O.M., G.C.S.I., G.C.I.E., D.C.L., D.Lit., LL.D.). He was familiarly known as "Bobs" throughout the world and she rang me up because she had been reading about him in my autobiography. I asked her to call and we talked of *Lord Roberts*, who first became known to the world when, as a young man, he won his V.C. by saving the Colors in India in 1858.

About Cats

My two cats were wandering in the garden, the proud Siamese, "Tamara," and the homely black and white English "Mr. Bumps." I asked if it were true that her celebrated relative abhorred cats.

She replied: "Most certainly and I will tell you what happened one evening when he was going to dine with my Grandfather at Blackheath. My mother took care that her three cats were shut up and was surprised when their visitor suddenly turned green and said he would have to leave at once as there was a cat in the room!"

"My mother declared it was impossible, as she had made a point of shutting her pets up in a locked room, but Lord Roberts could not be convinced. So a search was started and they found a neighbor's cat had somehow got in and was hidden behind the folds of a curtain. My Uncle could not possibly have seen it, as he was sitting with his back to the window and the curtain entirely concealed the intruder. He remarked, as

Pussy was forcibly removed, that if the route to Pretoria had been lined with cats—he would never have got there!"

"Familiar Spirits"

I have heard that when people are allergic to cats, those astute animals appear to know it and if possible, make their appearance. I wonder if there is a certain witchcraft in these clever creatures. Cats have played peculiar roles in sorcery.

The "familiar spirits" that served sorcerers were said to assume cat shapes. History relates how these unfortunate animals underwent horrible experiments because of their evil reputation.

Nothing could exceed the sadistic cruelty of a seventeenth-century print which shows a sorcerer playing a diabolical clavecin, the case of which imprisons eight living cats (the octave), with heads and paws protruding. The player is pressing on the cats' paws to make them squeal symphonically and one can imagine the variation of agonized sounds such brutality produced!

Militant Church

A Dental Surgeon told me that before his father's death and again just before his mother died, he saw a large black and white cat in his room, which vanished into thin air when he approached. This apparition had always come to him as a forerunner of death.

Before she left, Miss Dowling related the following incident. She said: "I was on holiday from the Royal School at Bath, when I was about 14 years old. I was having breakfast with my mother at 14 Cardigan Road, Richmond, where we then lived, when I felt something was behind me. I looked round and distinctly saw the shadow of a rather stout man pass behind my chair and out through the window."

I said: "Oh, Mummy, look at that man." My mother's reply was: "Nonsense, child, go on with your breakfast." (She told me some years afterwards that she had said that because she did not want to frighten me.)

"Unknown to me, she had recognized the shadow as being that of the man she had been engaged to before she met my father and whom she had given up because he drank. She wrote to her sister, who still kept up with him, and told her of the incident, adding that there could not be anything in it as the shadow we had seen was that of a rather stout man, whereas the man she knew had been rather thin."

"My Aunt wrote back to say that he had got stout latterly and had died at the time that I drew my mother's attention to him. My

Officers, Mediums and Workers of the FIRST FRATERNAL SPIRITUALIST CHURCH 4039 West Madison St., Chicago, Illinois



Psychic Observer

The picture above was taken at the recent Golden Wedding Anniversary of Mr. and Mrs. (Emma) Walter Binz. Left to Right: (top row) A. J. Martin, Ada Cross, Nellie Cross; Marcella Totoratis, J. Davis, William Cross; next in order, left to right: Irene Hedge, Julia Martin, Emma Uttner, Anna Brignois, Louise Buskirk, Mary Petznick, Mildred Davis, Francis Holt, Elsie Chaske and Mary Morris; (front row) Emma and Walter Binz and Elizabeth Siekman.

The First Fraternal Spiritualist Church, Rev. Emma Binz minister, is located at 4039 West Madison St. in the city of Chicago . . . regular services in McEnery Hall every Sunday, 2:30 P. M.

This church was organized at Chicago, January 21, 1907, and incorporated January 25, 1908, by Dr. Alex Caird and thirty-two sincere workers; among them Thomas Grimshaw, Cora L. V. Richmond, B. F. Austin, Oscar J. Edgerly, C. Fannie Allen, M. E. Cadwallader, Conrad Heinekamp, and William Arnold.

In 1921, Mr. and Mrs. Walter Binz joined the church and today they continue to take an active part . . . Mr. Binz serving as financial secretary and Rev. Binz as pastor and president. They reside at 5511 Flourney St. in the city of Chicago.

mother would not have seen him if I had not spoken. She was not a spiritualist, but felt that the veil was very slight between the Church Militant and the Church Expectant."

Devil's Dynamite

Miss Dowling shares these views and willingly gave me permission to repeat this personal experience.

I have just had a letter from the Matron of a large Hospital. She says: "Once in U.S.A., I had to nurse a man who practiced black magic. I felt afraid at first, then I said: 'Deliver me from evil in the Name of the Father, Son and Holy Spirit.' I escaped without any harm, mostly by never talking except about casual things. Prayer is surely our great protection, but I saw lots with my left eye!"

She was right to surround herself with an aura of prayer. Anyone who comes into contact with this baleful influence should instantly make the *Sign of the Cross* and demand the evil spirit to retire. A dynamic person is needed to stand up to the dynamite of the Devil.

Virtue of Courage

If that patient who went in for the ghastly practice of black magic had been nursed by a nervous woman, she might well have suffered agonies of fear while watching over him at night. My strong-minded correspondent, who had nursed many famous people, avoided these unholy forces because she had no fear—she possessed what Sir James Barrie called:—"The Lovely Virtue of Courage."

Fear is man's greatest enemy, especially fear of death, which Spiritualism can so magically dispel. Those who have been privileged to learn its secrets through communication with the Invisible World can endorse one of my favorite quotations which says: "Death opens unknown doors, it is most grand to die!"

But unfortunately fear is a common failing and may well be called man's greatest enemy. It breaks down the nervous system, undermines health and lowers the resistance of the body.

An old Egyptian fable tells how an Arab pilgrim once met the Plague and asked him where he was going.

"To Bagdad to kill 5,000 people," was the reply.

Some time later the Pilgrim met the Plague returning and said: "I

thought you were going to Bagdad to kill 5,000 people and lo! you have slain 50,000."

"Not so," the Plague replied. "I slew only the 5,000, the rest died of fright!"

I often quoted this fable when addressing my many Red Cross contingents during the war. I am glad to say few of them showed fear even in the worst raids over England.

I often think the world has lost

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many notable mediums because when they first became conscious of this rare and wonderful gift, they were too nervous to allow themselves to go under control. They let the bogey of fear do its soul-destroying work, preferring to remain silent and obscure in the backwaters of materialism.

"Fear Fortress"

I was reading recently about an hypothetical Castle in a forest near Saragossa called "Fear Fortress." Since I have preached so much against that insidious intruder, fear, which is the more deadly because it can be hidden, I was interested in the story of this Fortress, which is supposed to represent any terrible obstacle conjured up by fear.

The allegory forms the third part of the legend of "Croyem-taine."

The ghostly Fortress had the following reputation. The peasants said: "If a child disappeared or any cattle were carried off—the Lord of Fear-Fortress had taken them. If a fire broke out anywhere, it was the Lord of Fear-Fortress who must have lit it. The origin of all accidents, mishaps and disasters was traced to the mysterious owner of this invisible Castle."

Such Castles still rise to terrify the weak and superstitious, but they can be made to vanish away if only believers in spirit guidance would call on God's name and say aloud: *Get thee behind me, Fear!*

About Juliette

Then, as a poet writing on these mystical fortresses declares:

"They melt before the strong man's eyes
And fly the true of heart."

I cannot help picturing your Edith, Juliette Ewing Pressing, as utterly fearless. Certainly when readers of *Psychic Observer* learn what her daily correspondence involves, they must realize she is never afraid of hard work! The sight of her calm face in the photograph which appears in the issue of Sept. 25, shows how bravely she tackles her immense mail bag, answering all those daily letters from friends and Spiritualists throughout the world. She knows strength will be given her and as one of her admirers in a far off land, I would like to acknowledge the great pleasure I have received through reading her arresting articles, which allow us to travel with her and enjoy the privileges of that memorable California visit.

How vividly she makes us see the people, the places, the trees and the flowers! There is a note of Springtime in her wonderfully fresh outlook as she passes on all those interesting events we should like to have experienced. Finally I want to say with all sincerity:

"Thank you, Juliette, for letting this English woman and your large public accompany you on those exciting travels. Though we could not be at the Golden Gate, through which you say practically all the large watercraft that sail the Pacific must pass—we can join you there and in Golden Gate Park through the Golden Gate of Imagination."

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Center of The Silver Star, S. A. Macdonald, Psychic Artist, 27a Addison Gardens, London W. 14, England.

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Church of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 8:30 & 7:15 P. M.; Minister, Nell McWhorter; Sec'y, Beulah Kennedy.

Central Church of The Spiritualists, 2213 1/2 Third Ave.; Sun. & Wed., 6:30 P. M.; R. P. H. Sparks.

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ALHAMBRA—The Pyramid Church, Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2-8632).

ANAHEIM — Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Church of Spiritual Wisdom, 352 West Fifth Avenue, C. E. Goodale, Frank E. Watson.

Fresno, California
Universal Educational Religious Society of Divine Science, Inc.; 741 Mildreda Ave.; Sun. & Tues., 7:30 P. M.; Edna Kelley.

Church of Metaphysical Science, 1611 Thomas Ave.; Dolie E. Thunness.

HANFORD—Church of Revelation, 221 1/2 Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

Hollywood, California
Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

Chela Religious Foundation, Inc., 1018 N. Fairfax Ave.; Sun. & Wed. 8 P. M.; Eugene R. Pike; Jean Pike (GR-1464).

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

Long Beach, California
Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th & Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center (affiliated with The Universal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Redding; Edith M. Niles.

Los Angeles, California
Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritual Ch.); N.S.T.; Katharine F. Tobey.

Temple of the All Seeing Eye Spiritual Church, 906 W. 47th St.; Sun. 8 P. M.; A. Margaret Crosby.

First Church of Soul Scientists, 3210 West Pico Blvd.; Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave.; Founder, Elizabeth R. Courtney (Prospect 3827).

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West Lake Spiritualist Church, 913 South Lake St.; Sun. Wed. & Fri. 8 P. M.; Irene Wood; Inez Duncan.

Wilshire Spiritualist Church; 508 South Hobart Blvd.; Sun. & Tues. 8 P. M.; Sec'y, Horace P. King; 203 North Juanita Ave., Virginia Gideon.

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(Continued Top of Next Col.)

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Mizpah Church of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jerzy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: Taylor 0079.

Church of Two Worlds, 1010 Seventeenth St., N.W.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12), D. C.; Minister, Hugh Gordon Burroughs, 'Phone: Emerson 0010.

Progressive Church of Spiritualism, Pythian Temple, 1012 Ninth St., N.W., Sun. 8 P. M.; A. Haerman, C. Hickerson, M. McFarland.

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Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone: 787372).

Temple of Continuity, 4585 West Flagler St. (new church edifice to open on or about April 15th); Geraldine Pelton.

Temple of Revelation, 610 Beacon Manor Blvd. (opening of this Spiritualist Church on or about Feb. 15th); Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9687).

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.

Beckoning Light Spiritualist Church, 1621 S.W. Sixth Street; Sunday 7:45 P. M.; Berta Lill; Candler; Madge Hart; Florence Farrow.

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Psychic Center, 315 East Columbus Drive; John Calvert.

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois
Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hilborn.

Faith Spiritual Church, 2614 N. Austin Ave.; Sunday 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Sunflower Spiritualist Church, 2424 North Avers Ave.; Wed., 2 P. M.; Sun. 8 P. M.; Lena Schaefer.

Federation of Spiritualist Churches and Associations, Inc. (Illinois Unit), Midland Hotel, 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

First German American Spiritualist Church, Soners Hall, 3349 West North Ave.; M. Schwartz.

Puritan Spiritualist Church, 812 West 59th St., Sun. 8 P. M., Rose MacKay, Pres. 8209 East End Ave.

First Spiritualist Church of Divinity, 6146 South Ashland, Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. — 'Phone: Hemlock 2447.

First Church of Spirit Healing; Parlor "E," Mezzanine, Hotel La Salle, Madison & La Salle Sts., Sunday, 2:45 P. M., C. A. Burgess, Founder.

First Polish American Spiritualist Church, Embassy Bldg., 3940 Fullerton Ave. (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sunday at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 West Adams St., Orchard Room, Sun. 2:45 & 7:30 P. M.; Catherine Larney, President.

Belmont Spiritualist Church, 1219 West Belmont Ave.; Esther Lundquist; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres.; 'Phone: Van Buren 1625.

Englewood Psychic Science Church, 6514 South Ashland Ave., Sun. & Wed. 8 P. M.; Minister, Rev. Harry A. Tuffe, 6519 South Peoria St. ('Phone: Normal 1745).

Third Spiritualist Church (I.O.O.F.S.), 5931 South Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GR-9602).

The First Temple of Universal Law (Natural Law), 4740 North Western Ave., Fifth Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte B. Birkner.

Society of Spiritual Science; Suite 1204; 25 East Jackson Blvd.; Public service, Healing, Lecture and Billets in Church Room 1621 Thurs. 8 P. M.; Message service Sat. 2:30 P. M. in Room 1204; Adult Class Fri. 8 P. M.; Children's Class Sat. 10 A. M.; Maria Strazzantelli, Minister.

Cicero, Illinois
First Spiritualist Church, 5033 West 25th Place; Sun. 7:45 P. M.; Monday 8 P. M.; Lena Drews.

Liberal Psychic Science Church, 1331 South 57th Court Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DECATUR — 1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois
First Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Church, Sixteenth & Cleveland Ave.; Leona Ellis.

JOLIET — First Spiritualist Church of Joliet; Services every Sunday, 2:30 P. M. at Jasper & Glenwood Place; Emeline B. Davis, President, 1815 East Cass St.

LeROY — J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

OAK PARK — White Flower Temple, Institution of Brotherhood, 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Tues. & Fri. 8 P. M.; Rice R. Massey. (Phone, Kedzie 5732).

STREATER — Good Will Spiritualist Ch., 701 East Bridge St., Sun. 7:30 P. M.; Emma Dryer, Pres; Olive Haring, Sec'y.

WESTMONT — Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Spiritualist Church, 13th and Madison Ave., Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

CRAWFORDSVILLE — Goodwill Spiritualist Ch., 212 1/2 E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

ELKHART — Clarke's Memorial Spiritualist Center, 316 Division St., Jeannette Osborn.

EVANSVILLE — Union Spiritualist Church, Third Ave. & Michigan Street; Jeannette Hoepfel.

Fort Wayne, Indiana
Spiritualist Church of Divine Science (N.S.A.), 1615 Wells St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 & 7:45 P. M.; Special Services first and third Sun. of each month at 2:30 P. M.; Bernice Brock, Minister, Russell D. Hawk, Supt. of Lyceum.

Light of Life Spiritualist Church, Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe.

GARY — First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana
First Spiritualist Episcopal Church, 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dolie Clark & B. F. Clark.

The Progressive Spiritualist Church, corner of St. Clair & Park Ave.; Paul Leach; John F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. G. Driskell.

Universal Spiritualist Ch., cor. Hamilton Ave. & E. Washington St., Sun. 7:30 P. M.; Ola Florence; James Florence.

KOKOMO — True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun. 7:30 P. M. (Afternoon, evening — every 3rd Sun.); Louise Sutton, C. R. Sutton.

LAFAYETTE — Church of Divine Truth; Red Men's Hall; Fourth and Ferry Streets; Rene Jennings.

LAPORE — The People's Psychic Church, 1005 Jeerson Ave.; C. W. Mills.

MARION — Distributor of Light Spiritualist Church, (S.M.A.), Nebraska & Second St., Mabel Pittman.

MUNCIE — First Spiritual Church, 102 1/2 North Walnut St.; Opal Swank.

RICHMOND — Independent Spiritualists' Association, 8th & Main Sts., I.O.O.F. Hall, Room 8; Carrie B. Owens.

Terre Haute, Indiana
Golden Hour Spiritualist Church, 503 1/2 Washaw Avenue; Nellie Hodges; Goldie Russell.

IOWA

CIDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 First Avenue, N. E., Sunday 7:30 P. M., Eloise Page & E. B. Page.

DAVENPORT — Modern Spiritual Church, 623 West Fourth St., Daily at 8 P. M., I. Richard Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Avenue; Vesa E. Huffman.

KANSAS

Kansas City, Kansas
Spiritual Church, 1061 Armstrong Ave., Sunday 7:30 P. M.; Tuesday and Friday, 7 P. M., 828 Ann Ave.; Bettie J. Palmer.

Church of Spiritual Friendship, 1210 Troup Ave.; Sunday; Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message service Wed. 8 P. M.; Pastor, E. E. Smith, 1013 Lafayette; Sec'y, Della Glenn, R.R. No. 4, K. C., Kan.

WICHITA — First Spiritualist Church, 121 South Main St., Neva Durham.

KENTUCKY

BOAZ — Psychic Science Center, Route No. 2; Sally R. Gipson.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Center.

MAINE

PORTLAND — The Alliance Spiritual Center of Portland, Room 36, 53 Exchange St.; Roger E. Hooker.

AUGUSTA — Progressive Spiritualist Church, Cor. Perham & Court Sts.; Sun. 2:30 & 7:30 P. M.; President, W. E. Pierce; Treas. Madeline E. Wing, R.F.D. 1-A, Gardiner, Maine.

MARYLAND

Baltimore, Maryland
Temple of Wisdom (Spiritual Science Church), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thursday (Healing) 1 P. M.; Pastor, Elizabeth Dennis, 2908 Loudon Ave. (Phone: Liberty 4512).

Universal Science Spiritualist Church (N.S.A.), 601 West North Ave. (Cor. John St.); Sunday 7:45 P. M.; Wed. 8 P. M.; Pastor Grace H. Betz, 3217 Eastern Ave., (Phone: BR 4292).

United Bible Spiritual Temple, 1815 North Broadway, Grace P. Bauer.

KENSINGTON (near Washington, D. C.) — Spiritual Science Church of Kensington, Wed. 2 P. M.; Friday 8:15; 64 Wheatley Ave., Myrtle A. Pinkney; Phone: Pleasant 1271.

MASSACHUSETTS

AMESBURY — 1st Spiritualist Ch., 64d Fellows' Hall, Water St.; Roxey Newhall.

Boston, Massachusetts
Daniel Spiritual Church, 59 West Springfield St.; Sun. Tues., Wed. & Fri. 8 P. M.; D. H. Durant.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M. Sunday 3 and 8 P. M.

The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre C. Miles, Minister.

Universal Science Church, Suite 221, Hotel Mayor, 168 Dartmouth St., Tues., Thurs. & Sunday 7:45 P. M.; John E. Reese.

BROCKTON — Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

CAMBRIDGE — First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritualist Alliance Ch., 21 Union St.; Mildred D. Smith.

MALDEN — The Christian Spiritual Ch., 43 Washington St.; Mrs. C. E. Aldrich.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

SALEM — The First Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsenroft.

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

First Spiritualist Alliance Church, 9 Market Street; Elmer Bartlett, Pres.; Alice Thurston, Sec'y; Joseph Henneberg, Treas.

WORCESTER — First Spiritualist Ch., 35 Oread St.; William R. Irwin.

MICHIGAN

BRIGHTMORE — 1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

COLDWATER — Coldwater Spiritualist Temple, 52 1/2 W. Chicago Street, Sunday, 8 P. M.; Pearl Burns.

Detroit, Michigan

Angelus Spiritual Alliance Ch., Loyalty Masonic Temple, 646 Lothrop (between 2nd Blvd. & 3rd Ave.) May Bute Chamberlain & Mable L. Fate.

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(Continued from Page 5)

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Golden Rule Spiritualist Church, 372 St. Peter St., Sunday, 4 and 7:45 P. M.; Mrs. Helen M. Peterson, Pastor.

MISSOURI

Kansas City, Missouri

1st Spiritualist Episcopal Ch., "Little Chapel on Broadway," 3341 Broadway, Sunday & Wednesday 8 P. M.; M. D. Russell, Chas. M. Ball.

Ninth Spiritual Church, 3101 Indiana Ave., Sunday 7:45 P. M.; Tuesday 8 P. M.; Frances M. Tucker.

St. Louis, Missouri

Psychic Center, 3813 Washington Blvd., Thurs. & Sun. 8 P. M.; Ida F. Eggers.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Flsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett

The Church of Spiritual Science, 3804 Wyoming St., Rev. E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Rev. Elizabeth Swanks, 4855 Sigel Ave., St. Louis (16).

Third Spiritualist Church, Albrect Hall, 3549 Arsenal St.; Sunday 8 P. M.; Anna Reichmann.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 8 P. M.; Josephine Erhart.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Lindell Blvd. and Spring St.; Sunday 7:45 P. M.; Iona Brandt.

Progressive Spiritualist Lyceum & Research Society of St. Louis, 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.

NEBRASKA

LINCOLN—1st Church of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

NEVADA

LAS VEGAS—Psychic Center, 106 Cass St., Ella R. Heap.

NEW HAMPSHIRE

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave., Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Spiritualist Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, Broadway and Cooper St., Sunday 7:45 P. M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heiman.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

LEONARDO — High Point Spiritualist Chapel, Chapel Hill (L.C.A.S.); Frances Stevenson; Philippine Forsman; Charles Holmwood; Marion Storer.

LEONIA—Holy Trinity Church of Psychic Science, 309 Beechwood Place; Sun., Tues. & Thurs. 7:30 P. M.; Mon., Thurs. & Fri. 2 P. M.; Helen M. Paul.

LONG BRANCH—Trinity Church of Spiritual Science, 111 Washington Street; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Paterson, New Jersey

First Spiritualist Ch., 142 Carroll St., Sun. & Wed. 7:30 P. M.; 2 P. M.; Emily Freestone-Hewitt.

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

West Broadway (2nd) Spiritualist Ch., 176 Broadway, Elizabeth Spittler.

TRENTON—The First Spiritualist Church, 47 North Clinton Ave., Carpenter's Hall; Joseph Paul Hartman; M. A. Hartman.

Union City, New Jersey

Spiritual Church of Divine Guidance, 517 Thirty-seventh (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

1st Spiritual Ch. of Resurrection, 510 43rd St.; Sun., Tues., Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri. 2 P. M.; M. Shifka.

WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.

NEW YORK STATE

Albany, New York

1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P. M.; Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl St.; Margaret Lewis; Maud Jacobson; Sun. & Wed. 8 P. M.

Binghamton, New York

First Spiritualist Church (I.C.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

1st National Spiritual Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.

Sunshine Auxiliary, 7 Mulberry Street; Wednesday 7:45 P. M.; Mae Merritt.

Brooklyn, New York

Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevln St.) Sun., Tues., Thurs. & Fri. 7 P. M.; Mon. & Wed., 1 P. M.; Beatrice De Hunt.

W D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun. & Tues., 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.

4th Spiritualist Ch., 433 6th St.; Tues., Thurs. & Fri. 8 P. M.; Thurs. 2 P. M.; Last Saturday of each month 8 P. M.; Martha Schorup.

St. John's Spiritualist Ch., 2025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway, 4th Ave., Local—77th Street Station) Lillian Johnson.

Universal Constitutional Church, Inc., 169 Reid Ave.; Sun. 8:30 P. M.; arl Christian.

Buffalo, New York

Cold Springs Spiritualist Church, 1043 Jefferson Ave. (near Best); Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Spiritualist Church, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's day 4th Sun.); K. L. Henderson, Clara Alexander.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.), Sun. 7:45 P. M., Lanora Wolf, J. J. Carroth.

Spiritualist Church of Life, 34 Elam Place; Lecture & Message, Sun. 8 P. M.; All Message Service Wed 8 P. M.; T. John Kelly, Phone: Lincoln 7687.

Center of Psychic Science, Chinese Room, Hotel Statler; Sunday 8 P. M.; (N.S.A.); Robert MacDonald.

Sunflower Spiritual Science Church, 39 Manhart St., unday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sunday) Ida Hansen, Phone Humbolt 8835.

Sunshine Christian Spiritualist Church, 284 Jefferson (Bristol Entrance); Sunday 8 P. M.; (Medium's Day, 2nd Sunday); M. Burgan, Pastor; Phone: Cleveland 7378; 307 North Division St.

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Spiritualist Church, 223½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. hurch St., I.O.O.F. Temple; Eva Boswick.

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FREEVILLE — Harmony Psychic enter, Croton Ave.; Sadie McIntyre.

HICKSVILLE — Spiritual Church of Pauline, 45 Park Ave.; Rocco De Nanno.

AMESTOWN — Open Door Spiritualist Church, 503 East Second Street; Sun. & Wed. 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

Long Island, New York

Spiritual Church of Pauline, 45 Park Ave., Rocco De Nanno (Hicksville, N.Y.)

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SOUTH OZONE PARK—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. 7:15 P. M.; Tuesday 1:45 & 8 P. M.; G. E. Wagner.

AMAICA—Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

QUEENS VILLAGE—The Spiritual Church of St. Mary, 212-76 Whitehall Terrace; Sun., Tues., Wed. & Fri. 7:45 P. M.; J. Ivor Difford. (Hollis, 5-6114 W.)

ICHMOND HILL SOUTH—Ch of Spiritual Guidance, 111-41-120th St.; Sun. P. M.; Mollie Beck (Virginia 3-5979).

RICHMOND HILL—Spiritual Center of Unity 69-31 114th St.; Sunday 8 P. M.; Hilda V. White.

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St. (Mediums Day, 3rd Sunday), Violet Southland.

New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes—Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 98th St., Sun. 8. Tues. & Thurs., 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

Ch. of Believers in God, Green Room, Hotel McAlpine, Broadway at 34th St., Sun. 0:30 A. M.; Founder, Johannes Greber).

Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wednesday, Friday & Sunday 8 P. M.; Anna C. Gaze.

The First Spiritual Science Church, Inc., Studio 856, 154 West 57th St., Sunday 8:30 P. M.; Glenn Argoe.

Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 W. 57th St.; every Tues. 8:15 P. M.; Ann Koernig, 64 W. 9th.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri. 2 P. M.; Wm. Chas. Owens.

St. Cecilia's Temple of Divine Healing; Fri. 8:30 P. M.; Also 1st & 3rd Sunday at 8:30 P. M.; Apartment No. 6, 14 West 133rd St.; V. Arrindell.

United Spiritualists' Ch., 41 West 73rd St., Tues., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.; (No Meetings Sun. P. M.) Edward Lester Thorne.

W. T. Stead Memorial enter, 41 West 89th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

(Continued Top of Next Col.)

Spiritual and Ethical Society, Hotel Astor, 44th & B'way; Sunday 3 P. M.; Fred Schneider.

Victor Seabury Memorial Spiritualist Ch. of Truth, 1947 Broadway Studio 546, Loew's Lincoln Sq. Bldg. (between 65th & 66th Sts.) Tues. 7:30 P. M.; Frances Seabury, TR 78429.

First Spiritual Science Church of Brooklyn, N. Y., Studio 856, Carnegie Hall, 154 West 57th St., Wed. & Friday 7 P. M.; Frances H. Parker.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St., Rosebud Vogel.

QUEENS VILLAGE—The Spiritual Church of St. Mary's 212-76 Whitehall Terrace; Sun., Tues., Wed. & Fri. 7:45 P. M.; J Ivor Difford.

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Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualist) 220 Floral Bldg., 257 Main St., East; "A Temple of Spiritual Light"; Merton W. Herbst, Sr., Pastor.

ROME—Golden Circle Spiritual Church, 703 West Court St., Eugene O. Parise; Maude Parise.

SCHENECTADY—Progressive Spiritualist Church, 6 Myndesee St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Wier.

Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.). Wava LeDuc; Ida Robinson.

Syracuse Temple, Universal Psychic Science, 118 East Jefferson St., Studio 24 & 25; Wed. 2:30 & 8 P. M.; Sun. 8 P. M.; Ruth LaBar.

Spiritual Church of God, Hotel Syracuse, Parlor D, 10th Floor; Sun. Message Circle, 8:30 P. M.; Evening 7:15 P. M.; Margaret Wesley.

UTICA — Christian Spiritualist Church, Seneca St. entrance of Maher Bldg., Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway, Lydia Hoeler.

Friendly Spiritualist Church, 31 Suth Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revena Roshon.

Progressive Spiritualist Church, 34 South High Street, Della H. Saxton.

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Boerngen.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touchard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Elizabeth Crookall Memorial Church, 5311 Euclid Ave.; L. Crookall.

Inspired Spiritual Church of God, 1899 W. 25th St., Fri. & Sun., 8 P. M., G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St., Glenville enter Hall, Rene Hunt.

Divine Spiritual Church, 7220 St. Clair Ave.; Sunday 8 P. M.; John M. Williams.

Columbus, Ohio

The Congregational Spiritualist Association, 1202 Summit St.; Sun. & Wed. 8 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

1st Spiritualist Temple, 6th & State St., Sun., Wed. & Fri. 7:45 P. M., Wed. 2:30 P. M. (Second Sunday of each month Conference services 2:30 & 7:30 P. M.); Edgar J. Smeritz, 768 Dryden Rd.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Church, 26 South Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

Dayton, Ohio

Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

GREENVILLE—Christian Spiritualist Ch. 519 Front St.; Walter F. Heller.

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MANSFIELD—Psychic Center, 201 West Sixth St.; Mildred T. McElroy.

MARION—Memorial Spiritualist Church, Christmas Bldg., 657 North State St., Sun. & Wed. 7:30 P. M.; Dr. Jacques Savage.

SANDUSKY—Spiritualist Temple, 156 Columbus Ave., D.A.R. Hall, Thurs. & Sun. 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.

SPRINGFIELD — W. T. Stead Memorial Center, I.O.O.F. Temple, 1314 S. Fountain Ave.; Sun. 7:30 P. M.; Ethel Hoops.

STEBENVILLE—Psychic Research Spiritualist Ch., 520 South St.; Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Yocum, pastor; Bess A. Von Dyne, Medium; Opal L. Welch, Healer.

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo National Spiritualist Ch., Room No. 1, Mezanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y.; Mrs. Z. H. Ballmer.

Peace Trinity Spiritualist Ch., 368 Summer St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritual Church Around The Corner, 515 Jefferson Ave., Sun. 8 P. M.; Teems Sackett.

Vandalia, Ohio

The First Spiritualist Church, 406 E. Market St., Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 High St.; Sun. & Tuts. 7:45 P. M.; George Watson, Elmer John.

Youngstown, Ohio

1st Spiritualist Temple, 323 W. LaClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

ngersoll Memorial Spiritualist Ch. 339 W. Federal St., Room 9, Thurs., 2:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

OKLAHOMA CITY—First Church of Spiritual Scientist, 614 N. E. 10th St., Lyceum, 10 A. M. Sunday; Services; Sunday 11 A. M. & 8 P. M.; Also Wednesday 8 P. M.; J. W. Trumbull, Jr.; Sec'y, Lena Taylor, 510 N. E. 10th St., Okla. City (4).

TULSA—Second Spiritualist Church, 919 outh Cheyenne St., John H. Cuddy.

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Charles Foster

BEACON LIGHT OF SPIRITUALISM

(Continued from Page 1, Col. 5)

Mrs. Whitney's mother had been an intimate friend of General Jackson and his family. That lock of hair was really an heirloom from the head of "Old Hickory," himself.

Foster Comforts a Father

On another occasion at the Old Continental Hotel in New York a man by the name of Colonel John B. Forney came into Foster's suite with a gentleman friend, Alexander McClure of Pennsylvania. Mr. McClure was deeply depressed. Only a few hours previously he had received the heartbreaking news that his only son had been drowned at sea.

"What do you think about it, Foster," asked Colonel Forney.

"Why sir, the boy is not drowned at all," replied Foster, "He's alive and well, and you'll have a letter from him in a day or two, and then he will come home."

A few days later at 23rd and Broadway Mr. McClure happened to meet Foster. With tears in his eyes he said: "Foster, you were right. My boy is all safe. I had a letter from him today."

Reporters Amazed

One evening a few months later a reporter from the old *New York Daily Graphic*, accompanied by a group of friends and newspaper people called on Foster at his new home, 14 West 24th Street.

After the little group had removed their wraps and were seated in the brightly lighted front parlor, Foster requested the representative of the *New York Graphic*, to write the name of a deceased friend, together with the names of five other living persons, on one side of a plain sheet of white paper. This he quickly did in such a manner that Foster was unable to see either the writing or the movement of the pencil.

Then the reporter tore off the names, one to a slip, folded each into a wad and threw them all in a bunch on the table in full view of everyone present.

As he picked up the tightly folded bits of paper one after another, Foster closed his eyes and asked the spirits, "Is this it?"

Clear and distinct as the ticking of a clock three raps were heard by all present as Foster picked up the third tightly crumpled strip of paper. Opening the paper he read "John Finane."

Taxes Medium's Strength

John Finane was a newspaper reporter. He had passed on in Chicago some seven or eight years previously.

In the next hour there followed a series of similar incidents involving first one and then another of the little group. All were mystified. When asked to explain his mysterious power Foster said: "I scarcely know what to say. I always had it. It's a psychic force of some kind, I suppose. All I know is that I receive an impression and words rise to my lips of themselves."

When asked if he could always manifest this remarkable power, Foster said: "Not always, but nearly so. These sittings are very exhaustive to me. I cannot receive more than five or six parties in a day. If I attempt to do so the

result is a failure, either wholly or in part."

Those present were deeply impressed. None could explain what they had seen there in the brilliant gas light of that stately old room though each one present agreed that Foster did possess a most remarkable gift and that he was able to tell persons astounding secrets in a most marvelous manner.

Devoted Wife Returns from Spirit

One warm afternoon in New York, during the summer of 1872, a gentleman and his wife were seated in their home discussing various subjects of the day. Charles Foster was at that time the man of the hour in Spiritualist circles. This gentleman and his wife were not Spiritualists. They had never attended a seance. In fact, they did not believe in Spiritualism.

In a joking manner, after reading a current write-up of Foster's work in the newspaper that afternoon, the old gentleman turned to his wife and said, "Wife, if you die first will you come to see me again? Laughing she replied, 'Certainly I will.' 'In what shape,' said he, 'will you come, so that I may be sure of your identity?'"

Pausing to think a moment the wife glanced out of the open window on the far side of the room. Across the street in the park she observed a beautiful white fawn. "I will come in the shape of that fawn."

Having no real interest in Foster, or in Spiritualism, this of course was to them a passing joke.

Several years later, however, the wife did pass on. Overwhelmed with grief the heartbroken husband finally decided to consult Foster whose fame was then even more widely known than before.

At the interview with Foster, the old gentleman wrote out his questions and placed them on the table in the usual procedure but nothing occurred.

Tried to Please

"Strange," said Foster as he continued to place the folded papers one after the other on his forehead, "I feel no influence whatever. I fear I am not in the proper condition today to satisfy you."

Not wishing to disappoint the old gentleman, Foster waited a few moments and then placed the papers to his forehead again.

Suddenly he jumped up with the most astounded look on his face. At the same time he seemed to be brushing or pushing something from his lap. Though outwardly nothing was visible.

Then almost apologetically he explained to his visitor, "I know I must be out of sorts, unstrung, for although many strange things are constantly happening, I never had an experience that startled me so before. It may seem very foolish to you, but as I had one of your slips pressed to my forehead, suddenly looking up, I saw a beautiful white fawn run across the

floor towards me, and it jumped into my lap the moment I started from my chair. I cannot account for it—cannot understand it; I only know I saw just what I have described."

As he rose to leave the old gentleman was too deeply moved to speak. As he said later, he was "afraid to do so."

Another Remarkable Seance

In the winter of 1873, at a private seance on one of his southern tours Foster had answered several ordinary questions for two young men when suddenly he sprang to his feet with an expression of tragic horror on his face.

"Oh God! It's horrible! It's horrible!" As the words came from his lips he clasped his hands before his eyes as if to shut out the terrible vision. His whole being shook with emotion. As usual the room was brilliantly lighted. Everything and everyone present was plainly visible. No one but Foster had seen the terrible vision whatever it was. And he was tremendously shaken. Of that there was no doubt.

Still struggling with the horror of his vision, Foster turned to one of the young men and continued by saying: "It is your father I see! He died fearfully. He died fearfully! He was in Texas—on a horse—with cattle. He was alone. It is the prairies! Alone! The horse fell! He was under it! His thigh was broken—horribly broken!"

"The horse ran away and left him! He lay there stunned! Then he came to his senses! Oh! His thigh was dreadful! Such agony! My God! Such agony!"

Remarkable Evidence

At this point, Foster almost screamed his words. Then he remained quiet for a moment. Gathering himself together he continued, "He was four days dying, four days dying—of starvation and thirst."

Then again, for several moments Foster seemed to be looking far off, as if he saw some terrible scene invisibly pictured in space.

Speaking again, he said, "His thigh swelled to the size of his body. Clouds of flies settled on him—flies and vermin—and he chewed his own arm and drank his own blood. He died mad. And my God! He crawled three miles in those four days! Man! Man! That's how your father died!"

With these words Foster sank back in his chair completely exhausted. Tears filled the eyes of one of the young men. Speaking for the first time the other young man said: "It's true. His father was a stock raiser in Texas, and after he had been missing from his drove for over a week, they found him dead and swollen with

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(P-225)

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Spiritualist Broadcasts At St. Petersburg, Florida



Psychic Observer

Rev. Clifford L. Bias, lecturer, teacher, mental, trance and direct-voice medium, has completed a series of regular Sunday morning broadcasts over station WTSP at St. Petersburg, Florida. For a 15-minute period, each Sunday during December, January and February, Rev. Bias presented the philosophy and religion of Spiritualism on a program sponsored by The People's Spiritualist Church, 1011 Ninth Ave., North. Capacity attendance every Sunday evening was the direct result of this modern-day presentation of our truths.

Rev. Bias (after April 1st) will be permanently located at Chesterfield Spiritualist Camp, Chesterfield, Indiana where he will hold private and group seances during April, May and June, 1948.

During the month of March, regular services (Wednesday and Sunday, 7:45 P. M., Monday and Wednesday, 2 P. M.) will be conducted by Fanchion Harwood and Edith Stilwell; during the month of April, Loretta Schmidt and Mable Horton will be guest mediums at The People's Spiritualist Church.

Nellie Curry, noted clairvoyant was featured during Rev. Bias' recent engagement. Their message services, referred to as a "Personal Problem Clinic" met with unusual success.

his leg broken. They tracked him a good distance from where he must have fallen. But nobody ever heard till now how he died."

Windfall from Heaven

Probably no seance of Foster's ever received such widespread publicity as the one which he gave for a Mr. and Mrs. DeLong of San Francisco. Under the heading of "A Windfall from Heaven," a detailed review of this seance appeared in "The San Francisco Chronicle" of January 23rd, 1874. Space here permits only a brief summary of that article.

On this particular evening at this seance, Foster, Mr. and Mrs. DeLong and others were seated in a brilliantly lighted sitting room of the Grand Hotel in San Francisco, when Foster suddenly stopped smoking. Turning as if speaking to a spirit he said: "Oh, you will write this message will you? Well, alright." Whereupon he took up a pen and dashed off the following:

"To my daughter Ida — Ten years ago I entrusted a large sum of money to Thomas Madden to invest for me in certain lands. After my death, he failed to account for the investment to my executors. The money was invested and twelve hundred and fifty acres of land were bought, and one-half of this land now belongs to you. I paid Madden, on account, my share of the purchase, \$650. He must be made to make settlement. Your father, - - - Vineyard."

Ida was Mrs. DeLong's given name. Prior to the seance both she and Mr. DeLong had openly said that they did not believe in Spiritualism. Mr. DeLong, however, had enough faith in the correctness of this particular message so that he did, on the following day, call in person to see Mr. Mad-

den at the Occidental Hotel in San Francisco.

Upon entering Mr. Madden's rooms, Mr. DeLong explained that his mission concerned some unsettled business regarding his father-in-law's estate.

Quickly Mr. Madden explained that there was a deed which was waiting to be transferred to Mrs. DeLong. He had held it up he said because Mr. and Mrs. DeLong had been absent from the city, which of course was true. Mr. and Mrs. DeLong had that week returned from an extended tour of the Orient.

The following day, Mrs. DeLong was given her deed to half the property. At the same time she declined her first offer to sell for \$18,000, preferring to wait for a further increase in value.

Foster Passed Away in Salem

Shortly after his return from Australia in June, 1874, Foster suffered a serious breakdown. His desire to give so much of himself finally resulted in a complete collapse, from which he never fully recovered. His health returned to some extent, in the months that followed, but his mind drifted into a hopeless state.

In this tragic condition, he lingered for nearly a year. Loving hands were surrounding him with every comfort when, on the morning of December 15th, 1875, he slipped away into The Great Beyond. He was only fifty-two.

His last hours were beautiful to remember. Those who were close to him saw the great change. Spirit friends from The Other Side of Life clustered near. They welcomed him with open arms.

Luther Colby of "The Banner of Light" in Boston was among those who helped in the arrangements for his funeral. (See Page 1).

On Thursday, December 17th, 1875, in the parlor of the old Foster home at 14 William Street, Salem, Massachusetts, the Rev. George S. Hosmer, of Salem Unitarian Church, delivered an eloquent sermon based on those inspiring words spoken two thousand years before by that Great Man of Galilee.

Through the handsomely carved French windows of that stately Victorian parlor heaven-guided sunbeams blest each love-sent-rose. Over the shining walnut casket devoted friends placed a beautiful blanket of Foster's favorite flowers. Woven in gleaming gold into its satin center was one word, "Rest."

Through the years, from every country in the world, people have come to visit Charles Foster's grave, at Harmony Grove, in Old Salem.

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The SAGE of Arunachala

(Continued from Page 3, Col. 4)

"I am aware that I am" is the sum total of Bhagwan's teaching, which is the teaching of the Vedas and in fact of all the scriptures of the world.

By a curious incident, the small cottage that was occupied by us was named "Detachment." It was the wish of the Master, to teach his pupil, that renunciation did not necessarily mean the running away to the forest, to attain the solitude of the mind but that it could be achieved, even by living in the world . . . but detached from all consequences good or evil.

About Intellectuals

The writer's experience of this God-realized man is of the most joyous type. One has only to sit in silence at his feet and he will feel the impulse of vibrations coming on to him, like etheric waves one after another lifting him up to the realm of super-consciousness.

It is not his fault, if only the few fortunate become the recipients of the strong vibrations of love and divinity that are sent out from the heart and soul of this great sage. The intellectuals, without spiritual development will surely be disappointed.

God is Spirit. Each one must first realize that he is spirit and not the body. It is only then that the Truth can dawn upon him.

Silence—Eternal Speech

Bhagwan Shri Ramana Maharishi is a man of silence. When he was asked, why he preferred to remain at one place and avoided speaking from public platforms, maintaining silence all the time, he replied, "Silence is eternal speech; the state which transcends speech and thought is Mouna (Silence); it is meditation without mental activity. Subjugation of the mind is meditation; deep

meditation is eternal speech. Silence is ever speaking; it is perennial flow of language. It is interrupted by speaking, for words obstruct this mute language."

Shri Ramana's teaching is not a new one. It is as ancient as the hills. But what is wonderful and thrilling is, that what he speaks is the result of his own realization, his own experience of the Reality.

Many Visitors

And this Reality is something that is super-splendid, super-essential, super-sublime. It is super every thing that can be named, as the mystic would put it. God is the quest of the mystic. God-realization is his daily dream, thought and hope.

People come to Bhagwan from distant places, even beyond the coasts of India. These trips are made primarily . . . to satisfy a hunger for God.

Sages like Ramana are the beacon lights that kindle the light in the human heart and create a joy, which knows no bound.

What a joy it is to sit in silence at the feet of the sage, who is a monument of silence and joyousness.

"Karma Yogin"

In the evening, when the sun in its radiant robe climbs down to disappear behind the curtain of yellow and red, Sanskrit slokas are sung in the hall in the midst of pin-drop silence, with the sage looking on in his majestic silence, breathing out his blessings to one and all.

The whole atmosphere is surcharged at that time with a divine mysticism, — a joyousness, which no words can explain. It is a feeling which one understands himself better, without expressing it to others.

It is not necessary that a man should be a "karma yogin" only, to improve the destiny of mankind. A silent sage, by the force of the vibrations of his active mind is capable of creating greater harmony and peace in the world, than a "karma yogin" by his deeds and actions of heroism and sacrifice.

Lives In Seclusion

The Ashram where the sage lives with his devotees has grown into a big colony. It is situated in the midst of nature's super-abundant greenery and verdure, with mountains forming the background, standing majestically in all their divine glory.

One wonders, whether Shri Ramana could have chosen a better spot for seclusion. Surrounded by nature's grandeur, the village of Arunachala with its range of temples is a most fascinating place—fascinating in this respect that here dwells in the midst of nature's glory, a man who has raised himself to God-hood, even in this frame of mortal flesh and blood, thus setting an example to us all that God-realization is not an impossible feat. It is an achievement within the bounds of human effort.

Sincerity of Purpose

Let me close with the words of Sadhu Ekarasa (Dr. G. H. Mees, M. A., Ph. D.) who had the opportunity of coming in closest contact with the Sage and whose tribute deserves our attention, as it emanates from a man of great sincerity of purpose:

"If a man were to write the greatest book in the world and come and lay it as an offering before the sage, he would realize that the sage was a greater book,

(Continued Col. 5, This Page)

Arunachala — A Pentad of Views



Psychic Observer

Pictured above are the famous mountains surrounding the home of "The Sage of Arunachala." 1. From the West. 2. From the North. 3. From the East. 4. From the Northeast. 5. From the Southeast.

It was here, Arunachala, that Paul Brunton met Bhagwan Shri Ramana, the sage he describes in this book: "A Message from Arunachala."

The pictures above, and the picture on page three, were taken from a rare book sent by Ramana to Juliette Ewing Pressing, who has been for many months, in direct communication (by letters).

India's spiritual leaders accept Spiritualism and its teachings and realize the need for greater understanding among the people of the world.

Funeral Service

(Continued from Page 2)

possibilities of loving intercourse that have been provided by a God of Love who knows our spiritual needs.

We, who are Spiritualists can glimpse the Reality; and we know that it depends entirely upon ourselves, as to whether that Reality shall be, for us, glorious or gloomy.

In that solemn hour when death dissolves the physical form, what will be left of us?

Thoughts—Feelings—Memories—and those intensified to a pitch we can only faintly imagine. That is what will be left of us.

And it is in those Thoughts, Feelings and Memories that we shall find a very real Heaven—or Hell.

We need to ask ourselves—shall those memories be bitter with regrets and remorse? or full of the happy consciousness of helpful and kindly service well done?

Shall those feelings be of love or of hate to our fellows? Full of discontent, or full of satisfaction at having honestly tried to do our very best in the opportunities that have been ours?

Those thoughts, are they to be still centered on earthly things that in our new condition are incapable of gratification?

Or have they been, and will they be, exercised in trying to fathom the wonderful Love and Purpose of God manifesting in every experience of life, here or there?

We have to decide in the here and now, whether the Reality shall be, for us sad and sorrowful: or whether it shall bring us the peace and joy that alone can satisfy our souls.

We have, in very truth, to work out our own salvation; and we need to realize that every day we live, every waking hour, provides inestimable opportunities that will enable us to climb the ladder of spiritual unfoldment.

The kindly word, the helpful service, even the unspoken but uplifting thought, each tend to purify and enlighten that indestructible part of us which we shall take through the portals of so-called death.

And then, having the knowledge of Spiritual Verities, we can face life or death, fearless and unafraid, knowing that the encompassing arms of Divine Love are bearing us onward and upward to our eternal Heritage in the joys which He has prepared for all who love Him.

May God so teach us to number our days, that we may apply our hearts unto wisdom.

Hymn No.

And may the Love and Blessings of God our Father be with us all, now and for evermore. Amen.

Any suitable music may be played here.

At The Graveside

God has given. He has taken away. May His Holy Will be done on earth, in heaven, and in the lives of each one of us.

And now to thee, Mother Earth, we restore the garment thou hast lent: earth to earth; dust to dust.

And to Thee, our Father God, we resign the Spirit of our brother (sister), that, progressing through the many mansions Thy Love has provided, he (she) may ultimately attain the Crown of Glory.

And to you, our arisen brother (sister), we send our heartfelt congratulations.

Freed from the fetters of earthly limitations, may you find in that larger life upon which you have now entered, those congenial labors and abiding joys that can fill your soul with bliss.

God be with you—till we meet again.

May the peace of God, the knowledge of His Love, and the realization of His Presence, be ours, now and for evermore. Amen.

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Bhagwan Raman

(Cont. from Col. 2, This Page)

which was written from day to day, not with the medium of pen and ink and paper but without intermediation and even without any conscious effort, in the inner being of all who care to come and read it.

"The Maharshi is above the spirit of the time. Long after the spirit of the time will have been succeeded by the spirit of another age, Shri Ramana Maharshi will be remembered as an immortal.

"His immortality stands out from his every word and look. It lives in the inner heart of all who have had the great privilege to come and sit in his presence.

Latent Happiness

"Shri Ramana proclaims that life is full of latent happiness for those whose lot it is to struggle with the most distressing propensities to the "Sansara," because the Divine Heritage is ever there, waiting to be received. God-reality is ever present within the heart of all. The act of full surrender of the man of darkness to the Lord of Light is bound to reveal it, as the dawn dispels the darkness of the night.

"And just as the dawn is not the first dawn, but reveals the eternal light of the sun, the sun, the dawn of self-realization is not a new creation, but the remembering of a lost state of consciousness. It is an entering into the ancient heritage."

In the above passage the last three lines are particularly important, as they indicate the essential part of the teaching of Shri Ramana viz. "The dawn of self-realization is not a new creation, but the remembering of a lost state of consciousness. It is an entering into the ancient heritage."

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What I Observe by R. L. Pressing

Florida Trip Highlights

Cassadaga

Meeting with Edna Dittman, President and the Board of Directors of Southern Cassadaga Spiritualist Association — future plans discussed; Edith Griffith, President of The Ladies' Auxiliary and her proposed additions to the Cassadaga Library; Sybil Purdy — Librarian; McGill's efficient management of Cassadaga's modern hotel; Ray Babcock's dramatic description of Iona Brandt's materialization seance when his wife, Ethel and his sister-in-law, Gertrude Valentine materialize; Al Burnham's sudden passing.

Betty Possehl's clairvoyance in Auditorium; J. M. McWilliam's philosophy; Roy Johnson's successful voice seances; John Reese's (Boston) brief visit; Frank Decker's unexpected appearance at Hotel Cassadaga; Need for overcoats, spats and muffler; Meeting Rose DeWarzeger of Green Bay, Wisconsin; Chat with Mr. and Mrs. Charles Nadeau, Hartford, Connecticut; Laura Martin-Smith, Alma Moser and Madeline E. Wing (Maine) at Brigham Hall; Evielena Bach and Fred Foote's new residence.

Miami

Bertie Lilly Candler's presentation of Juliette Ewing Pressing (lectures and classes) at remodeled Beckoning Light Spiritualist Church; Bertie Candler and Erma McNabb—their interest and efforts on behalf of The Florida State Spiritualist Ministerial Association; Geraldine Pelton's new church edifice; Edward Mackey and Lydia Emery — their appearance at Arthur Ford's Spiritualist center; Visit with Myron H. Post and Joseph DeWycoff; meeting Mrs. Herman Feick, whose deceased husband was my school-mate in Avalon, Penn.; The Candler and Juliette Pressing visit Havana, Cuba where they met many leaders in the field of Spiritualism.

Interviewing Mabel Martin, Frank J. and Martha Ann Schaefer—the latter's interesting mediumship; Chats with Ruby Schmidt-Anderson, Madge Hart, J. A. Portier, Marie Wilson and Mary Turner; Many inquiries about the late Frank Casebeer.

Fort Lauderdale

Interesting interview with Jewel Williams, direct-voice medium; trials and tribulations of mediums on account of strict Florida Laws; Many Spiritual Mediums forced to pay \$200 city tax and \$150 State and County Tax in order to carry on their private spiritual work without being harassed or arrested. Spiritualist church services not molested.

St. Petersburg

Nellie Curry's splendid clairvoyance at People's Spiritualist Church; Charles Swann's physical phenomena; Clifford Bias' radio program on behalf of People's church; Ethel Post-Parrish and her new Spiritualist Church of The Beloved; Emma Munch's visit to St. Petersburg; Clara Knost Larrick's new psychic center; Lena Barnes Jelts and James M. Parrish—their valuable cooperation and efforts on behalf of The Spiritualist Church of The Beloved.

Daytona Beach

Met at the airport by Harry Haight who personally conducted me through his new undertaking establishment (the finest I have ever seen) Mr. Haight is the son-in-law of Evelyn Brooks, well-known at Lily Dale; visit to Hays Memorial Church; renewing old acquaintances, Marguerite Springstead, minister and R. Bruce Springstead—the latter busy supervising his

new healing clinic; missed seeing Katherine Windle; located Nellie Cherry Jensen who formerly conducted a church in Orlando.

Tampa

H. Louise Miller's two spiritualist centers—The Cooperative Spiritualist Church of Tampa and Sulphur Springs; Dorothy G. Flexer and her First Spiritualist Church; My old friend John Calvert and his psychic center on Columbus Drive; A chat with Addie G. Drake of the Cooperative church.

Deland

Spent an hour with Dean Frederick Edwards, 1000 North Boulevard. The Dean was, during his hey-day, one of Spiritualism's greatest propagandists; He is resting quietly, temporarily confined to a wheel-chair, —occasionally sees visitors. The Dean's library of psychic literature, one of the finest in this country, contains thousands of manuscripts and seance records. He is one of the few psychic researchers who accepted the spirit hypothesis.

Jacksonville

Interviewed Ida Pierce and Rosa Lee Smith; M. McBride Pantan's seances several days prior to my arrival—his proposed visit to Louisiana and Texas; Alma Moser's auto wreck —car stalled and hit by freight train—no one injured; forced to journey to Buffalo for new car.

Orlando

Visited the Light Spiritualist Church on the edge of town—missed seeing pastor Anaheim Thrash; Visited with Fred Ide, also R. B. Vaughan of Dayton, Ohio; Met Muriel Parker who conducts a psychic center.

Washington (D. C.) Highlights

Dinner and lengthy chat with Hugh Gordon Burroughs at Raleigh Hotel; visited his palatial residence, Ingomar St., N.W.; The late F. Homer Curtiss and his publications discussed with his wife Eleanor in her Connecticut Ave. apartment; Missed seeing Dr. L. R. Stone, publisher of Padgett's "Messages From Jesus"; Delightful interview with Alice W. Tindall, min-

100th Anniversary Celebration at Philadelphia



Psychic Observer

Rev. Mamie B. Schulz, minister of The First Association of Spiritualists of Philadelphia, Pennsylvania, will supervise the 100th anniversary of Modern Spiritualism celebration at church edifice, corner of Master and Carlisle Streets.

The program for the entire month: the week commencing Sunday, March 7th, Rev. Robert C. Chaney will demonstrate Spirit Photography, direct-voice and mental phases of mediumship; week beginning March 14, Rev. Mable Riffle, Camp Chesterfield's secretary, will lecture, conduct classes and voice seances; continuing for a week starting March 21st, Rev. Homer Watkins is scheduled for lectures and direct-voice seances; and finally, for the entire week commencing April 4th, Rev. Fanchion Harwood will conduct materialization seances as well as demonstrations of blind-fold billet and voice mediumship.

Appointments for seances must be made well in advance. Communicate with Rev. Schulz, 5117 North 12th St., Philadelphia (41) Penn. or telephone DAVenport 4-1820.

ister of The Spiritual Science center located in The Park Central Apartment building; Telephone conversations with Margaret Balcom, L. M. Davis and Lola Miller, leaders of the Mizpah Church of Spiritual Science; chat with Mrs. Otto Penner whose husband conducts services at the Christian Spiritualist Church.

Baltimore By Phone

Bad weather and plane connections forced abandonment of Baltimore visit; Phoned the Dennis's, leaders of The Temple of Wisdom and Grace Betz, pastor of The Universal Science Spiritualist Church; Could not contact Grace P. Bauer, pastor of The United Bible Spiritual Temple. Early trip planned several months hence.

Pittsburgh

Interested group sitting and class with medium, Katherine Fidell at her Northside Spiritualist Center; Phone call to Rev. C. P. Diaz of Charleroi who was preparing to make a trip to Miami and Cuba to do "a little fishing"; Telephoned George Chase, regular Lily Dale visitor, who reports well attended services at the Bouquet St. Church of which he is Vice President and Mary C. Bell, treasurer; Edward W. Wood, staunch Spiritualist and retired business man met me at The William Penn Hotel—all the "ills" of the Spiritualist movement were discussed and "settled" but changes are not as yet noticeable. It was not difficult for us to point out all the "musts" and "should-be's," in fact, it is a usual pass-time for those who feel something should be done about those who don't do "right". Anyone can point out flaws and many have pet theories for "cleaning up the movement" but no one has as yet offered a workable solution . . . so let's get on with our job and do our level best . . . as we see it. It is about time we learn one thing . . . individuals can do nothing—it is up to the organizations to act and if mediums seem at times to get "out of line," notify the organizations they represent. They want to know. TRY IT!

They are not "Dead"

For many reasons, it is difficult to publish the "passing-on" of those prominent on the field of Spiritualism. Either we receive the reports too late to be news or the data received is insufficient or incomplete . . . and sometimes without the least bit of confirmation. A case in point,

—only the other day we received a communication to the effect that Maude Kline, noted ballot-medium had "passed away." This report was without foundation and although we do not know the whereabouts of Maude, yet we are positive she is somewhere out west. Possibly we will hear from her shortly.

The following Spiritualists passed away recently: Rev. Wellman C. Whitney (81) at the Springfield Hospital, Massachusetts; James Buey at Dravosburg, Pennsylvania; Anna Cline Smith, mother of Rev. Emma Munch, at Riverton, New Jersey. Rev. Munch is pastor of the Church of Universal Science at Riverton; Nettie Voelker (88) 54 Main St., Batavia, N. Y. at The Memorial Hospital.

Zenor Wins

According to a recent telegram from Rev. Richard Zenor and letter from James Crenshaw, the court case which was to deprive this medium of his right to practice spiritual work, was defeated. Rev. Zenor was arrested in Hollywood several months ago for "fortune-telling". A complete story and description of the legal proceedings was submitted by Mr. Crenshaw, well-known Hollywood newspaper man. His article will appear in March 25th edition.

Dean Praises

In a recent letter, G. E. Hartman, Dean-Registrar of Beckley College, Beckley, Virginia, was most elaborate in his praise of Rev. Mary Fulton and Horace Leaf. Of the former he says: "Mrs. Fulton of Camp Silver Belle is doing wonderful trumpet work"; of the latter, his remarks are noteworthy for he says: "I was impressed with Mr. Leaf's fine balance of attitude between Psychic Research and Spiritualism."

Never Heard of Him

The United Press is wrong again. Their efforts only seem to be along one line . . . to ridicule Spiritualism. A recent release, with glaring headlines "The Hex Is On," states that one Stetson Kieferle is a correspondent for Psychic Observer. Since this is not true, it is reasonable to believe that their "conjured-up" articles come in the same category. It will ever be thus. Even if Spiritualism and Spirit Return were proven true to the average newspaper man . . . still he wouldn't like it because it is diametrically opposed to his thick-headed preconceived ideas.

Belated Recognition

A testimonial, on behalf of the mediumship of Charles Swann, has been submitted for publication. This testimonial, sent to Mable Riffle, Secre-

Noted Materialization Medium at Cassadaga, Florida



Psychic Observer

Rev. Iona Brandt, pastor of Soul Science Spiritualist Church, St. Louis, Missouri, will complete a three-month engagement at Southern Cassadaga Spiritualist Association, Cassadaga, Florida, about April 1st. Her schedule consists of regular classes, lectures and message services in the auditorium and semi-private materialization seances by appointment ONLY, twice each week for the months of February and March, 1948 . . . write Rev. Brandt care of Cassadaga Hotel, Cassadaga, Florida.

During the month of January, Betty Possehl, Buffalo, N. Y., was one of the featured mediums; Rev. E. B. Page of Iowa is engaged for the latter part of the official season.

tary of Camp Chesterfield Spiritualist Camp, Chesterfield, Indiana, was written by Thad U. Salmon, licensed broker, 4121 Eagle Rock Blvd., Los Angeles (41) California.

During a seance with Mr. Swann at Chesterfield last summer, a spirit picture, not at the time recognized, appeared on a strip of silk . . . a rare phase of physical mediumship. Mr. Salmon's letter reads: ". . . the picture on my silk was of a young man whom I did not recognize—However, I have now been able to identify him. His name is Jackie Stickrod, a pilot for one Captain Musick. They were both killed somewhere in the Pacific in 1938.

"We promised that medium (Swann) that we would let him know if we were able to identify the picture. We have gone to quite a bit of trouble to find Jackie's relatives who had a picture of him. I had a feeling that it was he, and his mother and father have positively identified the picture as their Jackie.

"I never knew this boy in life, but heard his airplane entry many times in our class where his cousin often attends. I was drawn to him because of the clear sweet way he had of talking and so I asked his cousin about him and since that time he has made himself known to me even when Helen, his cousin, was not present."

Marie Finley—Married

Lily Dale and New York City Spiritualists will remember Marie B. Finley. Saturday, January 24th, she was married to Ernest A. Hillberg at the Three Score and Ten Club, 243 N. E. 4th St., Miami, Florida. Juliette Ewing Pressing and Bertie Lilly Candler attended the wedding. The Hillbergs reside at 50 N. W. 23rd Ave., Miami.

10 Minutes To Live

If you had only ten minutes to live, what would you most desire? Read what some of the nation's leading mediums would wish for in the article, 10 Minutes To Live, appearing in April Golden Rays magazine.

Reading, Radio & Rheumatism, another unusual article, will discuss the injurious psychic and physical effects of printed and radio advertising upon the health of the United States public.

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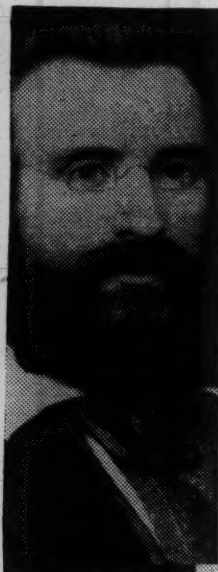
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The old belief that plants derive all constructive substances and organic essential elements directly from the ground, is well-nigh dead. "We are every day drifting further," says a chemist, "from what but a few years ago was considered one of the most fixed and beneficial principles of agricultural science; viz: that a substance is chiefly a fertilizer because it directly feeds the plant; and are learning from the numerous recent and carefully conducted experiments with manures, that in very many cases we cannot safely venture to predict what will be the influence of a given application."

"But find in practice the strangest and most discordant results, it being possible to show from the experiments of the farmer that almost every fertilizer in use has, in some instances, proved beneficial to every cultivated crop, and in other cases has been indifferent or even detrimental."

Our investigations in the kingdom of plant existence have compelled us to affirm that the invisible atmosphere is the immediate fountain of substances by which vegetable productions increase in size and growth. The earth is, of course, the original source of the atmosphere.

Sun and the Soil

The chief value of fertilizers consists in the temporary equilibrium that they establish between the mineral elements of the ground and the organic constituents of the air. Magnesia, soda, lime, potash, phosphate, etc., are the mineral elements of vegetable formations; and unless the soil be balanced in these qualities with the aerial constituents, the growth of the plant is imperfect; but it cannot, we think, be said that manures contribute to the development of quantity in any other sense.

Let every horticulturist, gardener, and farmer remember that just

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It will be found that evergreens, like certain vines and grasses, are verdant all the year round, because they are constituted, in their extremities, so that they can attract and absorb more magnetism than other forms of vegetation.

Electricity and Magnetism

From our first insight into the vegetable departments of the earth, we have maintained that all matter is permeated by two distinct principles, called *Electricity* and *Magnetism*. These principles are both latent and free. In the earth they are cold, crude, and inert, and are often inappreciable to the thermometer and to human sensibility; while in the atmosphere, although essentially the same, they are genial, refined, and inconceivably vivacious, and are detectable by both man's sensation and the electrometer.

These principles, being positive and negative (or masculine and feminine) are concerned in the production and perpetuation of all vegetable and organic life. Evergreens flourish in Arctic regions

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Thus, in like manner, if the sun has been for a long term showering its heat upon a level country, as upon the prairie of the Great West, the atmosphere will become heated and rarefied, so that the rushing in of wind and of tempestial hurricanes from other regions, are effects as natural as the entrance of cold air into a heated room.

On this principle, the true plan to render a public hall or church cool and comfortable in the summer time, would consist of kindling fires in attic stoves; because, as soon as the upper stratum of atmosphere becomes duly rarefied by heat, the cool breezes would begin to fan the brows of the congregation. This effect is certain to follow, although the outside air might be so still that not even a leaf would stir on the nearest tree.

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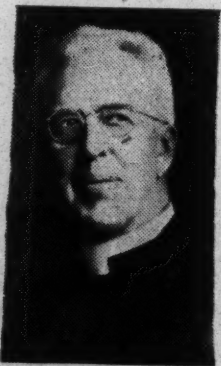
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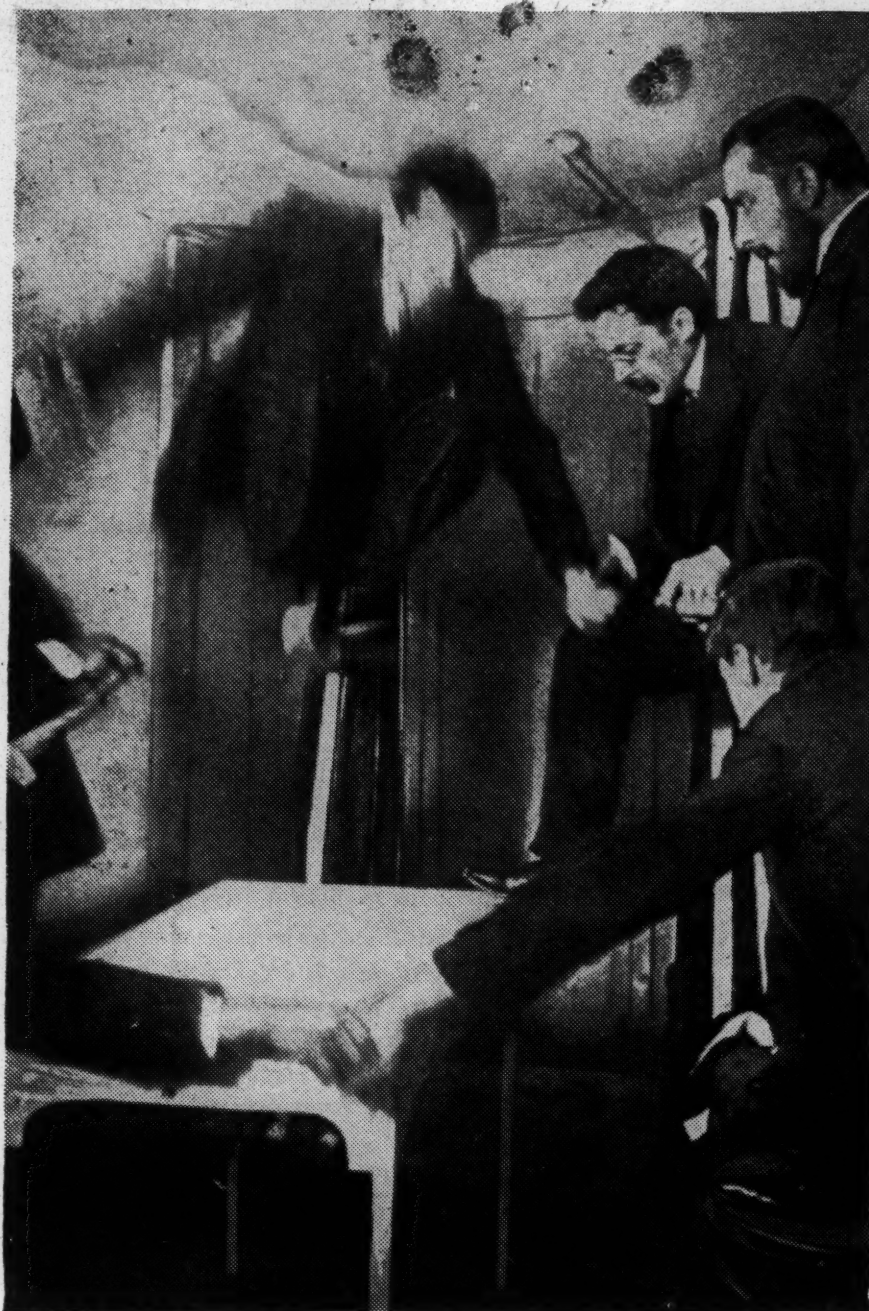
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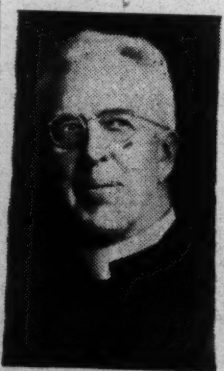
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